

are much beholden to Machiavelli and others
that wrote what
men do and not what they ought to do/*

The gospel was accepted and applied by some
of the greatest
rulers of the modern world. Richelieu destroyed
the political
influence of the Protestants at home at the
same time that he
co-operated with the Protestant Swedes against
the Catholic
Hapsburgs in the Thirty Years War, winning the
larger part
of Alsace as his prize. But it is to Frederick the
Great rather
than to the French Cardinal that our thoughts
turn, for he
alone among rulers beguiled his leisure with
the confutation
of the tempter while he was waiting for the
throne and applied
his maxims when the hour arrived. Three
years after the

Eublication of *UAnti-Machiavel* he seized
Silesia, despite his
ither's recognition of the Austrian
succession to Maria
Theresa, observing with a cynical smile that the,
jurists would
discover reasons for his actibn. His two
Political Testaments
are as obviously the utterances of an
experienced ruler as the
tract against Machiavelli was an academic
essay. He had
been tried in the fire and emerged as hard as
steel. Whatever
illusions he had entertained in his youth had
been shed.
When someone was painting human beings in
brighter colours
than he thought they deserved he snapped out:
You do not
know the accursed race! Honour and the
interest of the
state, he wrote to the elder Pitt at the height
of the Seven
Years War, were his two guiding principles, and
a man thus
fortified would never yield to his foes. Like
Gustavus
Adolphus and Napoleon he was at once the ruler,
Minister of
Foreign Affairs and Commander-in-Chief, and as
such he was
the sole interpreter of the interests of his state.
Peace and
war were merely alternating phases of the
same ceaseless
struggle. Diplomacy without armaments, he
declared, was
like music without instruments, a remark

anticipating the
maxim of Qausewitz that war is the
continuation of policy
by other means.

The record of Frederick the Great, however,
must be
studied as a whole. If he was a cynic, he was
also a child of
the *Auflarung*. He slaved at his task for forty-
six years, and
set a new standard for monarchical rule. His
declaration that
he was the first servant of the state was the
expression not
merely of an ideal but of a fact. He placed the
state above
himself and above the dynasty. ** The interest of
the state/*
he declared, " is the law of princes, and this law
is inevitable.*
He gave orders that, if he were taken prisoner,
Prussia should